

Febr: 2 Ano: Dom: 1633 Regis: Carol: Angl:  
Fizane: et Bifibron: Re: nro: 4.

At day & year above written John Fader of  
Stobbing in the County of Essex Clerke & Vicar  
of the said Parish of Stobbing did openly publike  
of his said Parish read & publish in the 39 Articles  
of Contrafication before & in a free assembly  
by command of his assembly & Consent to them in  
our town of Stobbing on the day above  
written being y<sup>e</sup> last day in the forenoon  
viii<sup>h</sup> after mornong past before some  
y<sup>e</sup> day after his induction to y<sup>e</sup> said  
Churche & Vicarage of Stobbing. In witness  
whereof we the inhabitants of the said parish  
being y<sup>e</sup> last day in the forenoon  
publicke & openly y<sup>e</sup> day in year past above  
written.

John Boulter { witness to the same

Churche & Vicarage John Dockley Shoemaker  
John Mott



John Boulter  
John Dockley Shoemaker  
John Mott

Edward Gauding

Churche of the Church of England

100

३०३-३१

# ARTICLES AGREED Vpon by the Archbishops and Bishops of both Prouinces, and the whole Cleargie:

*In the Convocation holden at L O N D O N ,*  
in the yeere 1562.

For the auoiding of diuersities of opini-  
ons, and for the stablishing of consent  
touching true Religion.

Reprinted by His Maiesties Commandement: with  
His Royall Declaration prefixed  
thereunto.



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L O N D O N ,

Printed by ROBERT BARKER, Printer to the Kings most  
Excellent Maiestie: and by the Assignes of  
JOHN BELL. Anno 1631.

ALLEGORIE  
AUGUSTE APOLLON

Par J. L. B. de Gourville  
édité par J. B. de Gourville  
à Paris, chez l'auteur, 1780.

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# HIS MAIESIES DECLARATION.

**B**eing by Gods ordinance, according to Our iust Title, Defender of the Faith, and supreme Gouernour of the Church, within these Our Dominions, Wee bold it most agreeable to this Our Kingly Office, and Our owne Religious zeale, to conserue and maintaine the Church committed to Our charge in the vnitie of true Religion, and in the bond of peace: and not to suffer vnnecessary Disputations,

tations, altercations, or questions to bee  
rayfed, which may nourish faction both in  
the Churc<sup>h</sup> and Common-wealth. Wee  
haue therefore upon mature deliberati-  
on, and with the aduise of so many of  
Our Bish<sup>ps</sup> as might conueniently bee cal-  
led together, thought fitte to make this De-  
claration following. That the Articles of  
the Churc<sup>h</sup> of England (which haue been al-  
lowed and authorized heretofore, and which  
Our Clergie generally haue subscribed vnto)  
doe containe the true doctrine of the Churc<sup>h</sup>  
of England, agreeable to Gods word: which  
Wee doe therefore ratifie and confirme, re-  
quiring all Our louing Subiects to continue  
in the uniforme profession thereof; and pro-  
hibiting the least difference from the sayd  
Articles, which to that end Wee commaund  
to be new printed, and this Our declaration  
to be published therewith.

That We are supreame Gouernour of the  
Churc<sup>h</sup>

Church of England: and that if any difference arise about the externall policie, concerning Injunctions, Canons, or other Constitutions whatsoever thereto belonging: the Clergie in their Convocation is to order and settle them, having first obtained leave under Our broad Seale so to doe: and We approving their sayd Ordinances and Constitutions, prouiding that none be made contrary to the Lawes and Customes of the Land.

That out of Our Princely care, that the Churchmen may doe the worke which is proper vnto them: the Bishops and Clergie, from time to time in Convocation, vpon their bumble desire shall haue licence under Our broad Seale, to deliberate of, and to doe all such things, as being made plaine by them, & assented vnto by Vs, shall concerne the settled continuance of the doctrine & discipline of the Church of England now established:

from which We will not endure any varying,  
or departing in the least degree.

That for the present, though some differences haue been ill raised, yet We take comfort in this, that all Clergie-men within Our Realme, haue alwayes most willingly subscribed to the Articles established, which is an argument to Us, that they all agree in the true vsuall literall meaning of the sayd Articles, and that euен in those curious points in which the present differences lie, men of all sorts take the Articles of the Church of England to bee for them, which is an argument againe, that none of them intend any alteration of the Articles established.

That therefore in these both curious and unhappy differences, which haue for so man hundred yeeres, in different times and places, exercised the Church of Christ: We will that all further curious search be laid aside, and these disputes shut vp in Gods p[er]mis-

mises, as they be generally set foorth to Us, in the holy Scriptures ; and the generall meaning of the Articles of the Church of England according to them. And that no man hereafter shall either print or preach, to draw the Article aside any way, but shall submit to it in the plaine and full meaning thereof : And shall not put his owne sense or Comment to bee the meaning of the Article, but shal take it in the literall and Grammaticall sense.

That if any publique Reader in either Our Vniuersties, or any Head or Master of a Colledge, or any other person respe-  
ctually in either of them, shall affixe any new sense to any Article, or shall publiquely reade, determine, or hold any publique disputation, or suffer any such to bee held either way, in either the Vniuersties or Colledges respe-  
ctually ; or if any Diuine in the Vniuersties shall preach or print any thing either way, o-

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## 6.

ther then is already established in Convoca-  
tion with Our Royall assent: he, or they the  
offenders, shall bee lyable to Our displea-  
sure, and the Churches censure in Our Com-  
mission Ecclesiastical, as well as any o-  
ther: and Wee will see there shall  
bee due execution vpon  
them.

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## ARTICLES



## ARTICLES OF RELIGION.

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### I.

¶ Of Faith in the holy TRINITE.

**B**Here is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity; the Father, the Sonne, and the holy Ghost.

### 2.

¶ Of the Word or Sonne of God which  
was made very man.

The Sonne, which is the Word of the Father, begotten from everlasting of the Father, the very and eternall God of one substance with the Father, tooke mans nature in the wombe of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person,

## Articles of Religion.

neuer to be diuided, whereof is one Christ, very God and very man, who truely suffered, was crucified, dead, and buried, to reconcile his Father to vs, and to be a sacrifice, not onely for original guilt, but also for all sinnes of men.

3.

¶ Of the going downe of Christ into hell.

**A**s Christ died for vs, and was buried: so also is it to be beleuued, that he went downe into hell.

4

¶ Of the Resurrection of Christ.

**C**hrist did truely rise againe from death, and tooke againe his body, with flesh, bones, and al things appertaining to the perfection of mans nature, wherewith he ascended into heauen, and there lieth, vntill he returne to iudge all men at the last day.

5.

¶ Of the holy Ghost.

**T**he holy Ghost, proceeding from the father and the Sonne, is of one Substance, Maiestie and Glory, with the Father and the Sonne, very and eternall God.

6

¶ Of the sufficiencie of the Holy Scriptures for saluation.

**H**oly Scripture containeth all things necessary to saluation: so that whatsoeuer is not read therein, nor may be prooued thereby, is not to be required of any man, that it should bee beleuued as

an

## Articles of Religion.

an Article of the faith, or bee thought requisite or necessary to salvation. In the name of the holy Scripture, wee doe vnderstand those Canonickall Booke of the Old and New Testament, of whose authority was never any doubt in the Church.

### ¶ Of the names and number of the Canonickall Books.

Genes. .	The 1. Booke of Chron.
Exodus. .	The 2. Booke of Chron.
Leuiticus. .	The 1. Booke of Esdras.
Numeri. .	The 2. Booke of Esdras.
Deuteronomium. .	The Booke of Hester,
Iosue. .	The booke of Job,
Judges. .	The Psalmes,
Ruth. .	The Proverbes.
The 1. Booke of Samuel. .	Ecclesiast, or Preacher.
The 2. Booke of Samuel. .	Cantica, or songs of Solom.
The 1. Booke of Kings. .	4. Prophets the greater.
The 2. Booke of Kings. .	12. Prophets the lesse,

And the other Bookes (as Hierome sayth) the Church doeth reade for example of life and instruction of maners: but yet doeth it not apply them to establish any doctrine. Such are these following.

The 3. Booke of Esdras.	Baruch the Prophet.
The 4. Booke of Esdras.	The song of the three children.
The Booke of Tobias.	The Story of Susanna.
The Booke of Iudeth.	Of Bel and the Dragon.
The rest of the Booke of Hester.	The prayer of Manasses.
The Booke of Wisedome.	The 1. Book of Maccabees.
Iesus the sonne of Sirach,	The 2. Book of Maccabees.

## Articles of Religion.

All the Bookes of the New Testament, as they are commonly received, we doe receive and account them Canonical.

7.

### ¶ Of the Old Testament.

The Old Testament is not contrary to the New, for both in the Old and new Testament a lasting life is offered to mankinde by Christ, who the onely Mediator betweene God and man, beth both God and man. Wherefore they are not to be heard which feigne that the old Fathers did look onely for transitory promises. Although the Law giuen from God by Moses, as touching Ceremonies and Rites, doe not bind Christian men, notwithstanding ciuill precepts thereof ought of necessity to be used in any Common wealth: yet notwithstanding no Christian man whatsoeuer, is free from the audience of the Commandements, which are called Morall.

8.

### ¶ Of the three Creedes.

The three Creedes, Nicæ Creede, Athanasius Creede, and that which is commonly called the Apostles Creede, ought throughly to be received and beleueed: for they may bee prooued by most certaine warrants of holy Scripture.

9.

### ¶ Of originall birth or sinne.

Original sinne standeth not in the following of Adam, (as the Pelagians doe vainely talke) but it is the fault and corruption of the nature of man.

## Articles of Religion.

man, that naturally is engendred of the off-spring of Adam, whereby man is very farre gone from ori-  
ginall righteousnes, and is of his owne nature en-  
clined to euill, so that the flesh lusteth alwayes con-  
trary to the spirit, and therefore in every person  
boorne into this world, it deserueth Gods wrath  
and damnation. And this infection of nature doth  
remaine, yea, in them that are regenerated, where-  
by the lust of the flesh, called in Greeke *αριθμος ορεγονος*,  
which some doe expound the wisedome, some sensu-  
ality, some the affection, some the desire of the flesh,  
is not subiect to the Law of God. And although  
there is no condemnation for them that beleue  
and are baptiz'd, yet the Apostle doth confess, that  
concupiscence and lust, hath of it selfe the nature  
of sinne.

10.

### ¶ Of free-will.

The condition of man after the fall of Adam, is  
such, that he cannot turne and prepare himselfe  
by his owne naturall strength and good workes to  
faith and calling vpon God: Wherefore we haue no  
power to doe good workes pleasant and acceptable  
to God, without the grace of God by Christ preuen-  
ting vs, that we may haue a good will, and work-  
ing with vs, when we haue that good will.

11.

### ¶ Of the Iustification of man.

WE are accounted righteous before God, only  
for the merit of our Lord and Sauour Je-  
sus Christ by faith, and not for our owne workes,  
or deseruings. Wherefore, that we are iustified by  
faith

## Articles of Religion.

faith onely, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

12.

¶ Of good works.

**A**lbeit that good works, which are the fruits of faith, and follow after Justification, cannot put away our sinnes and endure the severity of Gods judgement, yet are they pleasing and acceptable to God in Christ, and doe spring out necessarily of a true and liuely faith, in so much that by them a liuely faith may be as evidently known, as a tree discerned by the fruit.

13

¶ Of workes before Iustification.

**V**erbes done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Iesu Christ, neither doe they make men meet to receiue grace, or (as the Schoole-Authoris say) to serue grace of congruitie: yea, rather for that they are not done as God hath willed and commanded them to bee done, we doubt not but they haue the nature of sinne.

14

¶ Of workes of Supererogation.

**V**oluntary workes besides, ouer and aboue Gods Commandements, which they call workes of Supererogation, cannot be taught without arrogancie and inpietie, For by them man

## Articles of Religion.

doe declare that they doe not only render vnto God as much as they are bound to doe, but that they doe more for his sake, then of bounden duetie is required: Whereas Christ saith plainly, When yee haue done all that are commanded to you, say, We are vnprouitable seruants.

15

### ¶ Of Christ alone without sinne.

Christ in the trueth of our nature, was made like vnto vs in all things (sinne onely except) from which hee was clearely vvoid, both in his flesh, and in his Spirit. Hee came to bee a Lambe without spot, who by sacrifice of himselfe once made, shoulde take away the sinnes of the world: and sinne (as Saint John saith) was not in him. But all wee the rest, (although baptizéd, and borne againe in Christ) yet offend in many things, and if wee say wee haue no sinne, we deceiue our selues, and the trueth is not in vs.

16

### ¶ Of sinne after Baptisme.

Not every deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and vnpardonable. Wherefore, the grant of repentence is not to bee denied to such as fall into sinne after Baptisme. After wee haue received the holy Ghost, we may depart from grace giuen, and fall into sinne, and by the grace of God (we may) arise againe, and amend our liues. And therefore, they are to be condemned, which say they can no more sinne as long as they liue heere, to deny the place of forgiuenesse to such as truely repent.

¶

### ¶ Of

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17

### ¶ Of Predestination and Election.

P Redestination to life, is the euerlasting purpose of God, whereby (before the foundations of the world were laid) hee hath constantly decreed by his counsell, secret to vs, to deliuer from curse and damnation, those whom he hath chosen in Christ out of mankinde, and to bring them by Christ to euerlasting saluation, as vessels made to honour. Wherefore they which bee indued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be iustified freely: they be made sonnes of God by adoption: they bee made like the Image of his onely begotten Sonne Iesus Christ: they walke religiously in good workes, and at length by Gods mercy, they attaine to euerlasting felicitie.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feele in themselves the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing vp their minde to high and heauenly things, as well because it doeth greatly establish and confirme their faith of eternall saluation, to bee enjoyed through Christ, as because it doeth fervently kindle their loue towards God: So, for curious and carnall persons, lacking the Spirit of Christ, to haue continually to lose their eyes the sentence of Gods predestination, is a most dangerous downefall, whereby the devil doeth

## Articles of Religion.

doeth thrust ~~the~~ either into desperation, or into  
rechlesnesse of monuncleane liuting, no lesse peril-  
lous then desperation.

Furthermore, wee must receive God's promises,  
in such wise as they be generally set soorth to vs in  
holy Scripture: and in our doings, that will of  
God is to bee followed, which wee haue expressly  
declared unto vs in the Word of God.

18

¶ Of obtaining eternall saluation, onely by the  
Name of Christ.

They also are to be had accursed, that presume to  
say, that every man shall bee saued by the law  
or sect which he professeth, so that he be diligent to  
frame his life according to that law, and the light  
of nature. For holy Scripture doth set out vnto  
vs onely the Name of Jesus Christ, whereby men  
must be saued.

19

¶ Of the Church.

The visible Church of Christ, is a congregation  
of faithfull men, in the which the pure Word of  
God is preached, and the Sacraments be dueily mi-  
nistred, according to Christ's ordinance, in all those  
things that of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, and  
Antioch haue erred: So also the Church of Rome  
hath erred, not onely in their living and manner of  
ceremonies, but also in matters of faith.

C 2

¶ Of

## Articles of Religion.

20

¶ Of the authoritie of the Church,

The Church hath power to decree Rites or Ceremonies, and authority in controversies of faith: And yet it is not lawfull for the Church to ordaine any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it bee repugnant to another. Wherefore altho the Church be a witness and a keeper of holy Writ: yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be beleued for necessarie of saluation.

21

¶ Of the authoritie of generall Councils,

Generall Councils may not bee gathered together without the commandement and will of Princes. And when they be gathered together (soasmuch as they bee an assembly of men, whereof all be not gouerned with the Spirit & Word of God) they may erre, and sometime haue erred, even in things pertaining vnto God. Wherefore things ordained by them as necessary to saluation, haue neither strength nor authority, vntesse it may be declared that they be taken out of holy Scripture.

22

¶ Of Purgatorie,

The Romish doctrine concerning Purgatorie, Pardons, worshipping and adoration, aswell of Images, as of Reliques, and also invocation of Saints,

## Article of Religion.

Saints, is ~~a~~ bad thing, vainly inuened, and grounded vpon no warrantie of Scripture, but rather repugnant to the word of God.

23

### ¶ Of ministring in the Congregation.

¶ It is not lawfull for any man to take vpon him the office of publike preaching, or ministring the Sacraments in the Congregation, before hee bee lawfully called, and sent to execute the same. And those wee ought to iudge lawfully called and sent, which bee chosen and called to this worke by men, who haue publique authoritie giuen vnto them in the Congregation, to call and send Ministers into the Lords vineyard.

24

### ¶ Of speaking in the Congregation, in such a tongue as the people vnderstandeth.

¶ It is a thing plainly repugnant to the word of God, and the custome of the primitive Church, to haue publique prayer in the Church, or to minister the Sacraments in a tongue not vnderstandinge of the people.

25

### ¶ Of the Sacraments.

Sacraments ordained of Christ, bee not onely badges or tokens of Christian mens profession: but rather they be certaine sure witnessses, and effectuall signes of grace and Gods good will towards vs, by the which hee doeth worke invisibly in vs,

## Articles of Religion.

and doeth not onely quicken, but also strengthen and confirme our fatch in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptisme, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreame Unction, are not to bee counted for Sacraments of the Gospel, being such as haue growen, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet haue not like nature of Sacraments with Baptisme and the Lords Supper, for that they haue not any visible signe or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed vpon, or to bee carried about, but that wee should duly vse them. And in such onely, as worthily receiue the same, they haue a wholesome effect or operation: But they that receiue them unworthily, purchase to themselues damnation, as S. Paul saith.

26

¶ Of the vnworthiness of the Ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the euill be ever mingled with the good, and sometime the euill haue chiefe authoritie in the ministratiōn of the Word and Sacraments: yet forasmuch as they doe not the same in their owne name, but in Christ's, and doe minister by his commission and authoritie, wee may vse their ministerie, both in hearing the Word of God, and in the receiuing of the Sacra-  
ments.

## Articles of Religion.

ments. Neither is the effect of Christs ordinance taken away by their wickednesse, nor the grace of Gods gifts diminished from such, as by faith, and rightly, doe receive the Sacraments ministred vnto them, which be effectuall, because of Christs institution and promise, although they bee ministred by euill men.

Neuerthelesse, it appertaineth to the discipline of the Church, that enquiry be made of euill Ministers, and that they be accused by those that haue knowledge of their offences: and finally being found guilty, by iust iudgement be deposed.

27

### ¶ Of Baptisme;

Baptisme is not onely a signe of profession, and marke of difference, whereby Christian men are discerned from others that bee not Christned: but it is also a signe of Regeneration or new birth, whereby, as by an instrument, they that receive Baptisme rightly, are grafted into the Church: the promises of the forgiuenesse of sinne, and of our adoption to bee the sonnes of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed: and grace increased by vertue of prayer vnto God. The Baptisme of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28

### ¶ Of the Lords Supper.

The Supper of the Lord is not onely a signe of the loue that Christians ought to haue among them-

## Articles of Religion.

themselves one to another: but rather it is a Sacrament of our redemption by Christ's death. Inasmuch that to such as rightly, worthily, and with faith receive the same, the bread which we breake, is a partaking of the Body of Christ: and likewise the Cup of blessing, is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be prooued by holy Writ: but it is repugnant to the plaine words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is gauen, taken, and eaten in the Supper onely after an heauenly and spirituall manner. And the meane whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Christ's ordinance reserved, carried about, listed vp, or worshipped.

29

¶ Of the wicked which eat not the Body of Christ in the vse of the Lords Supper.

The wicked, and such as be void of a lively faith, although they doe carnally and visibly prese with their teeth (as S. Augustine saith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation doe eat and drinke the signe or Sacrament of so great a thing.

¶ Of

# Articles of Religion.

30.

¶ Of both kindes.

The Cup of the Lord is not to bee denied to the Lay people. For both the parts of the Lords Sacrament, by Christs ordinance and commandement ought to be ministred to all Christian men alike.

31.

¶ Of the one oblation of Christ finished  
upon the Croſſe.

The offering of Christ once made, is that perfect redemption, propiciation, and satisfaction for all the ſinnes of the whole world, both originall and actual, and there is none other ſatisfaction for ſinne, but that alone. Wherefore the ſacrifices of Malleſ, in the which it was commonly ſaid, that the Priests did offer Christ for the quicke and the dead, to haue remiſſion of paine or guile, were blasphemous fables, and dangerous deceits.

32.

¶ Of the mariage of Priests.

Bishops, Priests, & Deacons, are not commanded by Gods Law, either to bow the estate of ſingle life, or to abſtaine from mariage: Therefore it is lawfull alſo for them, as for all other Christian men to marry at their owne diſcretion, as they shall iudge the ſame to ſerue better to godlineſſe.

33.

¶ Of excommunicate persons, how they  
are to be auoided.

That person which by open denuntiation of the Church, is rightlie cut off from the body of the Church,

## Articles of Religion.

Church, and excommunicated, ought to bee taken of the whole multitude of the faithfull as an Heathen and Publicane, vntill hee be openly reconcilled by Penance, and received into the Church by a Judge that hath authoritie thereunto.

34

### ¶ Of the Traditions of the Church.

I T is not necessarie that Traditions and Ceremonies bee in all places one, or vtterly like, for at all times they haue beeene diuers, and may bee changed according to the diversitie of Countreys, times, and mens maners, so that nothing bee ordained against Gods word. Whosoeuer through his priuate iudgement, willingly and purposely doth openly breake the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approoued by common authoritie, ought to bee rebuked openly, (that other may feare to doe the like) as he that offendeth against the common Order of the Church, and hurterh the authoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Every particular or nationall Church, hath authoritie to ordaine, change, and abolish Ceremonies or Rites of the Church, ordained only by mans authoritie, so that all things be done to edifying.

35

### ¶ Of Homilies.

The second Book of Homilies, the severall titles whereof wee haue toynd vnder this Article, doeth containe a godly and wholesome Doctrine,

and

## Articles of Religion.

and necessarie for these times, as doeth the former book of Homilies, which were set forth in the time of Edward the sixt: and therefore wee judge them to be read in Churches by the Ministers diligently and distinctly, that they may be vnderstandinge of the people.

### ¶ Of the names of the Homilies.

- 1 Of the right vse of the Church.
- 2 Against perill of Idolatry.
- 3 Of the repairing and keeping cleane of Churches.
- 4 Of good Workes, firs of Fasting.
- 5 Against gluttony and drunke[n]esse.
- 6 Against exceſſe of apparell.
- 7 Of Prayer.
- 8 Of the place and time of Prayer.
- 9 That common Prayers and Sacraments ought to bee ministred in a knowne tongue.
- 10 Of the reverent estimation of Gods Word.
- 11 Of almes doing.
- 12 Of the Natiuitie of Christ.
- 13 Of the Passion of Christ.
- 14 Of the Resurrection of Christ.
- 15 Of the worthy receiuing of the Sacrament of the Bodie and blood of Christ.
- 16 Of the gifts of the holy Ghoſt.
- 17 For the Rogation dayes.
- 18 Of the state of Matrimonie.
- 19 Of Repentance.
- 20 Against idlenesse.
- 21 Against Rebellion.

## Articles of Religion.

36.

### ¶ Of Consecration of Bishops and Ministers.

The Booke of Consecration of Archbishops, and Bishops, and ordering of Priests and Deacons, lately set foorth in the time of Edward the sixt, and confirmed at the same time by authority of Parliament, doth containe all things necessary to such Consecration and ordering: neither hath it any thing, that of it selfe is superstitious and vngodly. And therefore, whosoever are consecrated or ordered according to the Rites of that booke, since the so cond yeere of the aforesaid King Edward, vnto this time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37.

### ¶ Of the Ciuell Magistrates.

The Queenes Maiestie hath the chiefe power in this Realme of England, and other her Dominions, vnto whom the chiefe government of all estates of this Realme, whether they be Ecclesiasticall or Ciuell, in all causes doth appertaine, and is not, nor ought to bee subiect to any forreine Jurisdiction.

Where wee attribute to the Queenes Maiestie the chiefe government, by which titles we understand the mindes of some slanderous folks to be offended: wee giue not to our Princes the ministring, either of Gods word, or of the Sacraments, the which thing the Injunctions also lately set foorth

## Articles of Religion.

Fourth by Elizabeth our Queene, doe most plainlye  
testifie: but that onely prerogative which we see to  
have been given alwayes to all godly Princes in  
holy Scriptures by God himself, that is, that they  
should rule all estates and degrees committed to  
their charge by God, whether they be Ecclesiastical  
or Temporall, and restraine with the Civill sword  
the stubborne and evill doers.

The Bishop of Rome hath no Jurisdiction in  
this Realme of England.

The Lawes of the Realme may punish Christi-  
anmen with death, for heynous and grievous of-  
fences.

It is lawfull for Christian men, at the Comman-  
dement of the Magistrate, to weare weapons, and  
serve in the warres.

38.

¶ Of Christian mens goods, which are  
not common.

The Riches and goods of Christians are not com-  
mon, as touching the right title and possession  
of the same, as certain Anabaptists do falsely boast.  
Notwithstanding, every man ought of such things  
as hee posselleth, liberally to give almes to the  
poore, according to his ability.

39.

¶ Of a Christian mans oath.

So we confesse that batne and rash swearing is  
forbidden Christian men by our Lord Jesus  
Christ, and James his Apostle: So we judge that  
Christian Religion doth not prohibite, but that a

## The Table.

man may sware when the Magistrate requireth  
in a cause of faith and charetie, so it bee done accord-  
ing to the Prophets teaching, in Justice, Judge-  
ment, and truelth.

40

### ¶ The Ratification.

**H**is book of Articles before rehearsed, is againe  
aprooued, and allowed to bee holden and exe-  
cuted within the Realme, by the assent and con-  
sent of our Souereigne Lady ELIZABETH by  
the grace of God, of England, France and Ireland Queene,  
Defender of the Faith, &c. Which Articles were delibe-  
rately read, and confirmed againe by the subscription of  
the hand of the Archbishop and Bishops of the vpper  
House, and by the subscription of the whole Clergie in  
the neather House in their Conuocation, in the yeere of  
our Lord 1571.

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## THE TABLE.

1. Of faith in the Trinitie.  
Of Christ the Sonne of God.
3. Of his going downe into hell.
4. Of his Resurrection.
5. Of the holy Ghost.
6. Of the sufficiencie of the Scripture.
7. Of the old Testament.
8. Of the three Creedes.
9. Of the originall sinne.
10. Of Free-will.
11. Of Iustification,

## The Table.

- 12 Of good Works.
- 13 Of Workes before Iustification.
- 14 Of Workes of Supererogation.
- 15 Of Christ alone without sinne.
- 16 Of sinne after Baptisme.
- 17 Of Predestination and Election.
- 18 Of obtaining saluation by Christ.
- 19 Of the Church.
- 20 Of the authoritie of the Church.
- 21 Of the authoritie of the generall Councells.
- 22 Of Purgatorie.
- 23 Of ministering in the Congregation.
- 24 Of speaking in the Congregation.
- 25 Of the Sacraments.
- 26 Of the worthinesse of Ministers.
- 27 Of Baptisme.
- 28 Of the Lords Supper.
- 29 Of the wicked which eate not the body of Christ.
- 30 Of both kindes.
- 31 Of Christs one oblation.
- 32 Of the Marriage of Priests.
- 33 Of Excommunicate persons.
- 34 Of Traditions of the Church.
- 35 Of Homilies.
- 36 Of Consecration of Ministers.
- 37 Of ciuill Magistrates.
- 38 Of Christian mens goods.
- 39 Of a Christian mans oath.
- 40 Of the Ratification.

**F I N I S.**